THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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THE FATE OF THE APOSTLES.

1. SIMON PETER (Bar-Jonas, or *son* [illegible]), was crucified with his head downwards at Rome, in the [illegible] A.D. 69.

2. JAMES, the son of Zebedee, surnamed the Greater, the first martyr of the Apostles, was beheaded with a sword by order of Herod [illegible] understanding [illegible]

The [illegible] the testimony of [illegible] convictions and his faith in [illegible] was beheaded at the same [illegible]

3. JOHN, "The [illegible] called "The Divine," [illegible] caldron of boiling [illegible] delivered. He [illegible] to the Isle of [illegible] whence he remained [illegible] tude, (90), was [illegible] Domitian's succ[illegible] liberty, and [illegible] many sufferings [illegible] was compelled [illegible] mockery of Christ's [illegible] it should not hurt them," but it had no effect upon him, and at length (as it is supposed), he died a natural death at Ephesus.

4. ANDREW, brother of Peter, was crucified at P[illegible] in Achaia, under Aegeas, by order of the Roman Council. A.D. 70. Remained [illegible] on the cross before he expired, and preaching to the people [illegible] strength lasted.

[illegible] was bound to a post, or [illegible] to death by the [illegible] polis, a city in [illegible]

[illegible] was whipped with [illegible] head downwards, [illegible] while upon the cross, [illegible] prevent him from further testimony to the people [illegible] was beheaded by [illegible] at Albanopolis, [illegible] A.D. 70.

[illegible] surnamed "Didymus," [illegible] with "hot plates," [illegible] a heated furnace, but [illegible] not affecting him, he was [illegible] through with darts and lances, and thus killed, and his body burnt, at Calamina, East Indies. A.D. 70.

8. MATTHEW, also called Levi, son of Alpheus, was nailed or fastened to the ground, and then beheaded by Hytacus, at Nadavar, Ethiopia. A.D. 70.

9. JAMES, "The Lesser," also son of Alpheus, was thrust from the Temple at Jerusalem, and finally killed with a fuller's club. A.D. 63.

10. LEBBEUS, surnamed "Thaddeus," or "Judas Thaddeus," also son of Alpheus, was put to death towards the close of the persecution in the reign of the tyrant Nero. A.D. 70.

11. SIMON, surnamed "Canaanite," or Zelotes, and Jude, brother of the lesser, Judas Thaddeus and Joses, all of whom were kinsmen to the Savior, was crucified in a most horrid manner in Syria. A.D.

12. MATTHIAS was chosen by the eleven to fill the vacancy in the Quorum of the Twelve Apostles occasioned by the apostacy of Judas Iscariot, was put to death, some writers inform us, by the heathens; others assert that, being accused by the Jews of blasphemy against God, Moses and the Law, he was condemned by the High Priests to be nailed to a cross, stoned, and afterwards beheaded, which triple sentence was most literally executed, for, as some say, "he was fastened to a cross, others say he was stoned, and afterwards beheaded."

Thus were the Twelve Apostles of Jesus, who were chosen from among the Jews, hated, persecuted, and ignominiously put to death; many of the seventy Apostles, and others, sharing similar fates; for instance:—

ST. MARK was dragged from Alexandria to the pile, but expired on the way, and thus escaped being burned to death—about A.D. 64.

ST. LUKE was hanged on an olive tree in Greece—about A.D. 93.

PAUL was sorely persecuted, and finally beheaded at Rome, in the reign of the tyrant Nero. A.D. 69.

BARNABAS was dragged out of the city of Salamina, in Cyprus, and burned to death. A.D. 64.

ARISTARCHUS was slain at Rome in the reign of Nero. A.D. 70.

SILAS, or Silvanus of Philippi in Macedonia, was scourged and died a martyr. A.D. 70.

ONESIPHORUS, a friend of Paul and Porphyry his fellow-laborer in Hellespont, was tied to a wild horse and dragged about until he died, literally torn to pieces, by the order of Nero. A.D. 70.

ANTIPAS, the faithful witness of Christ, was burned at Pergamos, in a heated brazen image of an ox. A.D. 75.

TIMOTHY was stoned to death by heathen idolators at Ephesus. A.D. 98.

URTICINUS, a pious Christian, beheaded at Rome. A.D. 99.

VITALIUS was buried alive at Ravenna, for the testimony of Jesus, and his wife whipped to death at Milan. A.D. 100.

ANDRONICUS, JUNIAS, PRISCILLA and AQUILA (Romans, 16th chap.), were tortured and put to death at Rome in the reign of Nero—about A.D. 76.

(And thus the list might be swollen to untold length.)—*From the Bloody Theatre, or Martyr's Mirror.*

PRESIDENT YOUNG'S TRIP TO SANPETE.

President Franklin D. Richards returned home this morning, having been absent for the past week, in company with President Young and a number of other gentlemen. Mr. Richards made a call at the *Junction* sanctum this morning, and from him we learn some particulars of the trip, which will probably interest our readers, and for that reason we devote some space to the subject.

President Young and party visited all of the principal settlements of Sanpete, at which they held meetings. At these meetings the people of the different localities generally turned out. The principal object of this trip, or one of them, was to consult with the people in regard to the erection of a TEMPLE in Sanpete County, and we learn that it has been determined to build one at Manti, the arrangements for which will be made at the earliest practicable period. The people of Sanpete, and particularly those who have decided upon the erection of a Temple at Manti, appreciate the importance of good and suitable public

buildings in all counties, and especially of such as afford facilities to public worship. The Temple, when built, will not only be a convenience to the public as a place of worship, but will at the same time serve to enhance the value and importance of the place where it is located, and its importance to the people of Sanpete is no doubt felt and appreciated by them.

Manti is the county seat of Sanpete County, and is quite a large and prosperous place; there are probably from 220 to 230 families in the town. The county has a good court house, and arrangements have been made to open a high school in a part of that building; this school will be under the management of Miss Wells, a daughter of Mayor Wells, of Salt Lake City, assisted by Miss Calkins, both of whom, we believe, are graduates of the University of Deseret. We congratulate the people of Manti on the prospect of a good high school, kept by competent teachers, which is to commence immediately, as all the preparations have been made.

At the meetings held on this trip, we are informed that special pains were taken to impress upon the people the usual policy of peaceful relations with the Indians of that vicinity, such a course being particularly desirable, because, heretofore, there has been trouble in that region with the Indians.

The people of the surrounding country were so much interested in these meetings, that they came from great distances to attend them, some having come as far as seventy miles, many from the Sevier settlements. We believe it was originally the intention of the party to go further South, but for reasons unknown to us, they returned, having gone no further than Sanpete. President Richards informs us that he has learned that the Utah Southern Railroad will be continued from York to Nephi shortly, as ties are being piled up at the former place, to be used on that road. He also informs us that work is progressing satisfactorily on the narrow-guage road from Nephi to Fountain Green. He says that crop prospects are very good in that country, and that Sanpete is capable of furnishing a large amount of food, perhaps a sufficiency for a million people. On the whole, from the way this gentleman speaks of that country, it must be a rich and desirable one.

President Richards, as well as the entire party, returned to Salt Lake yesterday, in good health, having enjoyed their visit very much, whence Mr. Richards came to Ogden this morning, looking remarkably well after the trip, and he is met with a hearty welcome by all.—*Ogden Junction, July* 3, 1875.

SUNDAY SCHOOL JUBILEE AT OGDEN, UTAH.

In accordance with the notice published in our columns, the Sunday Schools of Weber County assembled in the Tabernacle this morning, June 9th, at 10 a.m. There were present on the stand, President F. D. Richards, Bishop L. J. Herrick, O. H. Riggs, Esq., Territorial Superintendent of Common Schools, James Dwyer, Esq., Secretary of Educational Bureau, R. Ballantyne, Superintendent Sunday Schools for Weber County, his Counselors, Presidents of Districts, and Elders from different parts of the county. The exercises commenced by singing the hymn composed for the occasion: "God of our Fathers, we come unto Thee."

Prayer by the Chaplain, D. M. Stuart.

Singing by part of the Second District Sunday School children; chorus by all the children: "Our own Sunday School."

The First District Sunday School then sang, "All among the Mormons."

The Second District Sunday School, accompanied on the organ by Clarence Boyle, sang, "Oh, cling to the Union."

The Third District Sunday School sang, "God Speed the Right."

The combined choirs of the county sang, "Providence is over all."

The Slaterville Sunday School sang, "This day we come before the Lord."

The North Ogden Sabbath School

sang, "Away, away, my bark is on the sea."

The Hot Spring Sunday School sang, "Pure Cold Water."

The Harrisville Sunday School sang, "My beautiful home of rest."

The North Ogden martial band performed a march.

"Truth will never die," was sung by a choir selected from the schools of Ogden City, accompanied on the organ by Miss Nellie [illegible]ver.

The Riverdale Sunday School sung, "Freedom and Truth."

The Hooper Sunday School sung, "Never say F[illegible]

Professors [illegible] Ellis and Bailey sang a glee.

The North Ogden martial band played, "On the road to Boston."

Mrs. Pugh sang the air, "Beautiful Bells," chorus by a select choir.

After which, President Richards made a few remarks congratulating the children and all present, on the interest manifested by every one connected with the Jub[illegible], and the evident improvement made since the last meeting. Was sorry that the Tabernacle was not larger, so that all could be accommodated. (One Sunday School was entirely crowded out, and the parents and friends of the children had no opportunity of witnessing the exercises.) Recommended parents to encourage the children to study music, vocal and instrumental, and wished the young men to assist the superintendents of Sunday Schools in this matter, so that in future all the parts might be rendered by Sunday School children. He was not in favor of calling another jubilee until they had a larger room so that all could be accommodated.

On motion, a vote of thanks was carried by acclamation for the efficient services of Professors Pugh, Fowler, Ellis, and all who had assisted the Sunday Schools in their preparation for the jubilee.

The whole of the children then sung, "Zion is growing."

Benediction by the chaplain.

Col. Wm. N. Fife, Marshal of the Day, announced that the schools would adjourn to the Grove owned by Lorin Farr, Esq., where dancing and other amusements would be provided for the children. It is estimated that there were 2,500 children present. Good order prevailed throughout the exercises, and the only regret heard was the want of space to accommodate the hundreds who wished to take part in the proceedings.—*Ogden Junction.*

FRIENDS.

As a rule friendships do not last a lifetime. The youths who swear that they will be friends until the grave claims one of them generally find themselves separated ere the meridian of existence has been passed. Sometimes the severance between them is abrupt and the result of some foolish quarrel, but more frequently it is gradual and consequent upon circumstances over which they have no control or the fact that either or both of their natures have so changed that the two have ceased to be sympathetic. The decay of a friendship may commence and steadily progress for a long time before it is noticed even by those most interested, and the chances are that in nine cases out of ten the friends themselves will decline to recognize the full import of such symptoms of decay as may present themselves. Nor is this surprising. No man of sentiment likes to think that he is ceasing to be true to the friends of his youth, and thus he is led to attempt to blind himself to many of their imperfections and to credit them with many virtues which they are very far from possessing. But such a line of conduct only prevents the final severance for a time, and the day at last comes when he sees things as they are and perceives that his quondam dear friend is one with whom he can have little in common. Then he is, perhaps, led into wondering how it was possible that he could ever have fraternised with such a being. While doing this he is, of course,

oblivious of the fact that in nothing can the march of time effect a greater revolution than in the character of a man, and that people may be so changed during the course of a few years that what was once acceptable to them comes to be regarded by them with something very much like loathing. Nor is this all. The character of one may deteriorate, while that of another may be much improved, and thus a few years may place between two human beings a gulf which is, for all practicable purposes, impassable. Yet there are people who are in the habit of lamenting because friendships wear out. That friendships do not last for ever is undoubtedly sad, but at the same time it must be said that such a state of things as these people wish to see would be infinitely worse. Apparently failing to recognise the true cause of the failure of most friendships they account for the breakdown of them when they state that one friend has become rich while another has remained poor, and they would have a rich friend cling to a poor friend at all hazards. Now, it is undoubtedly true that many friendships are ruptured because of the selfishness of the richer of two friends, but a far greater number come to grief because the contracting parties have grown unsuited to each other—because the nature of one has become instinctively repellent to that of the other—and it would be a mistake to keep them together for they are better apart. Nothing could be gained by a coarse-natured man, whose delight was in the follies of life, being coerced into remaining on terms of close intimacy with a refined-natured man who was filled with a yearning to live to some purpose. The couple would not understand each other. The first-mentioned would be disgusted with what he would imagine to be the affectation of his associate, and the last-mentioned would recoil with shocked sensibilities from much that the other would revel in. At the same time, it is quite possible that at some stages of their career such a pair may consort together with pleasure, if not advantage, to themselves; and it is simply because one chooses to attempt to rise out of a slough, while the other prefers to remain and wallow in it, that they at last are separated. The battle of life is not so easily won that one man can afford to remain with another who will be continually pulling him down; and it would be well if this fact were generally known and appreciated. Of course, it may be said that one should help one's associates. To this it may be replied that it is a thankless office to lecture and attempt to improve one's intimate friends, and that few persons will take upon themselves such a task unless they are prepared to quarrel.

There are a great many what may be called forsaken friends who are continually lamenting because they have been, as they say, deserted by certain friends. Unfortunately, they never seem to think that any blame on this account attaches to themselves. Jones, for instance, thinks that it is entirely Brown's fault that they are no longer bosom friends. But those who calmly contemplate the case can hardly agree with him upon this point. The matter stands thus—Brown and Jones commenced life together, and for a while they journeyed along in company, indulging freely in the dissipations to which young men are addicted. Then Brown suddenly bethought himself that he was making a mistake and wasting his talents. So he gave over dissipating and applied himself to pursuits calculated to improve him mentally and morally. Jones, however, stuck to dissipation and idle pleasures, and his moral tone gradually became lower and lower. Thus, when he was brought in contact with Brown, he shocked Brown's sensibilities and was unable to sympathize with any of Brown's trains of thought. Nor could Brown sympathize with him. Intimacy under these circumstances was unbearable, and so the pair gradually drew asunder—Brown to go on rising higher and higher and Jones to go on sinking lower and lower, groveling in the mire. In time Brown left his old sphere far behind and with it Jones. Now, Jones condemns Brown and accuses him of selfishness and inconstancy, and he seems to think that Brown should by main force drag him upward. Yet he makes no attempt to raise himself; he seems content to

remain a coarse animal, and apparently imagines that his sole business in life is the gratification of his passions. Possibly, he will go on sinking lower and lower until finis is written to the chapter of his life. We can pity but we cannot sympathize with him. While his wailings should go unheeded, his case may be studied with profit. Let those who would keep their best friends —the others are worse than nothing —sedulously guard against the deterioration of themselves. Let them shun follies and vicious excesses and remember that nothing worth having is easily got or retained. Those who wish to live happily and contentedly must work, and think, and regulate their conduct on high models. If they do this they may enrich their natures, strengthen themselves, and keep all their friends whom it is to their advantage to retain.—*Liberal Review.*

THE INTELLECTUAL LIFE.

The intellectual life should be a life of patience — patience in gathering knowledge, patience in drawing conclusions, and patience in waiting for results. It may be hard sometimes to reconcile enthusiasm with patience, but they may be reconciled, and they must be, if the best results are to be achieved. The patience of the believers in a cause is no less a presage of victory than their enthusiasm; indeed, of the two it is the fuller of promise. Let cynics or fatalists say what they will, the hope of a rational ordering of human society, the hope of some future harmony of human beliefs, does spring eternal in the human breast. And the life is one that maketh not ashamed; those who possess it must avow it, and must work towards its realization. Not only in the prophet-minds of every age has it asserted itself, but in the minds of the people at large there has ever been a dim foreboding of some great good in store for humanity. We see not as yet the outlines even of the future edifice of civilization; but we see errors and falsehoods which it is a manifest and immediate duty to combat, and the destruction of which we cannot but believe will hasten the advent of the better time. What the world lacks is faith; it has long been taught that it is very evil, and the lesson has been learnt so thoroughly that it is hard now to make people believe that in themselves there are infinite capacities for good, and that nearly all the good they do is done independently of laws or enactments of any kind. The persuasion of an evil often has as serious effects as the evil itself; a *malade imaginaire* may be the most hopeles of invalids. The world is at this moment, to some extent, a *malade imaginaire;* but unfortunately the great multitude of its physicians are exerting themselves only to prolong its delusion. A great mark of the true intellectual life is simplicity. How can a man who is devoting himself with singleness of purpose to the discovery and diffusion of truth, or whose mind has in any way received the stamp of intellectual elevation, burden himself with refinements of luxury, affectations of pedantry, or any of the multiplied forms of vainglorious pretence? The more closely a man's attention is concentrated on abstract or general questions, the more his own personality sinks out of sight. It cannot, indeed, be maintained that literary men and *savans* are always exempt from vanity; but it is undoubtedly true that this failing has very seldom been exhibited by the greatest among them. It is also true that just in proportion to a man's intellectual eminence, to his capacity for high thinking, are we struck by the incongruity of any exhibition on his part of vanity or affectation. It is satisfactory to note in this matter a marked advance in public sentiment. The literary men of to-day would be ashamed to indulge in personal quarrels such as their predecessors of a century or more ago paraded before the world.

They studiously avoid (of course I speak generally) all personal issues, rightly conceiving that their proper business is to throw light on the questions they undertake to treat; not to demand attention for themselves.—*Canadian Monthly.*

THE PASSOVER.

The Paschal feast is distinguished by the Mishna, as consisting of the Pasque of Egypt, and the secular Pasque, or Pasque of ages. The former designates the eating of the lamb set apart from the tenth day of the month. It was to be eaten in haste, in a single night, and required the sprinkling of the threshold and two posts of the door with blood from a bunch of hyssop, which is a small potherb common in Palestine. The Samaritans, to the present day, carry out the ordinances of the Pentateuch as to the Passover in a manner which (to us) appears more consonant with the language of the institution of the rite than is the Jewish mode. They not only eat it standing, girt, and with staff in hand, but walk about during the whole time of the supper. The observance of the Samaritan Passover, within the limits of their former Temple, near Nablous, is one of the most striking performances of a rite of extreme antiquity that is to be witnessed anywhere in the world. The secular Pasque is the eating of unleavened bread, which alone was to be touched for an entire week. No less than four cups of wine were to be drunk during the Paschal supper. Over the first cup was to be said the benediction proper to the day, and also that proper to the cup itself, "Blessed be He who hath created the fruit of the vine." When the second cup was filled, the son was to be taught to inquire of his father, "In what respect does this night differ from all other nights?" "On other nights we eat leaven and unleavened — this night unleavened alone; on other nights herbs, but on this night bitter herbs; on other nights meat roasted or otherwise cooked, this night roasted only," is the reply. The section of the law (Deuteronomy xxvi, 5), "a Syrian ready to perish was my father," is then to be repeated or read. The lamb was in memory of the passing over the homes of the Israelites on the death of the first-born; the unleavened bread, in memory of the flight from Egypt; and the bitter herbs, in memory of the Egyptian bondage. The "Laudate Dominum" was then said, from the beginning of the 111th Psalm to the end of the 114th. When the third cup was filled, the benediction on the table was uttered, and the hymn was concluded on the filling of the fourth cup. Between the second and the third cups it was lawful to drink at pleasure; but not between the third and fourth, the reason being, that it was not considered possible to become inebriated through wine drunk while eating, but that that danger might arise after the conclusion of the meal. Sweetmeats or fruits were not to be eaten after the meal, nor was anyone who fell asleep in the course of it to eat again on awakening. The benediction of the Passover, if given, freed the partakers from the duty of giving the usual benediction of a sacrifice. But if the benediction of a sacrifice was given, it was still needful to add that proper for the Passover.—*Congregationalist.*

Natural philosophy, in Bacon's words, may make men "deep," but logic and rhetoric, with their kindred arts of grammar and language, alone make men "able to contend," while history is still the source of "wisdom" and poetry of "wit." These latter studies will always remain, as they are appropriately styled at Oxford, "the humaner studies." They teach more about human nature, and are therefore more fitted to train men for their intercourse with their fellows.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 16, 1875.

ZION *VERSUS* BABYLON.

—o—

ZION can take care of herself! The offspring of Divine Providence, no weapon formed against her can prosper. She is the favorite of heaven. Her people have entered into Covenant with God, through obedience to the Gospel of our Lord Jesus Christ. The Latter-day Saints have left all for the Gospel's sake; they have gathered to the Rocky Mountains, in fulfillment of prophecy, under the immediate guidance of the Almighty. As the Children of Israel were led by Omnipotence from Egypt to Canaan, so have the Saints been led from all lands to Zion. One common interest and strong purpose animates their bosoms. The building up of the *Kingdom of God* on earth is their great mission. They have no other object in view. Salvation is their watchword. They are a remarkable people, the Lord will make of them a KINGDOM OF PRIESTS.

The Latter-day Saints are a national people. Theirs is the nationality of the universal CHURCH—separate and visibly distinct from all other nationalities. What are the nationalities of the world? Satan claims jurisdiction over them. Behold the meek and patient Savior confronted by this arch usurper in the hour of His probation—"The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." The United States Congress in like manner claim jurisdiction over Utah, and they profer to its citizens, after the same fashion, high honors, on the same terms (?) Man-worship, however, is not the mission of the servants of the Most High. If special laws are made for their special governance by Congress, for the same reason as those laws were passed by Nebuchadnezzar, king of Babylon, namely, for the "pious" regulation of the conscience of Daniel, Shadrach, Meshach and Abed-nego, who will obey them?

"The earth is the Lord's and the fulness thereof." Truly Congress furnishes Utah with a Governor, three judges, and several tax-gatherers, and the people quietly submit to this political arrangement—not because it is just and righteous, but because custom makes it for the time being consistent to do so. But while we are willing to pay taxes, we can not sacrifice conscience. The one is a very small matter, the other is of vital importance—it reaches behind the vail. We say GOD and *conscience;* Congress and taxes. While it is our right to become a Sovereign State with its freedom and self-government, we are nevertheless content to remain a Territory. In the great and destructive wars

that will take place ere long in America, we do not want to be represented by a legion of Elders. The mission of the holy Priesthood is to build up the *Kingdom of God*—promote righteousness—establish peace, not to do battle for Babylon, and wage war in the cause of the Prince of darkness. We are sustained in this position by divine revelation.

"I the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and *decreed wars* upon the face of the earth, and *the wicked shall slay the wicked*, and fear shall come upon every man, and the *Saints also shall hardly escape;* nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire." D. & C., sec. 20, par. 9.

"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." D. & C., sec. 15, par. 13.

"*The Saints shall hardly escape.*" The conflict will be terrible, but the Saints will escape for they are the elect. All the Powers of heaven, earth and hell will be interested in the great struggle. What! a Battalion of the Elders of Israel fighting for gentile kings at the great battle of Armageddon? Preposterous! It is enough that the Elders of Israel bear the "Ark of the Covenant." They are arrayed on the side of GOD ALMIGHTY. Zion has her enemy, Babylon is that enemy. Babylon with her "golden cup full of abominations" is the enemy of Saints. As the Savior said to the tempter, "Get thee behind me Satan;" so Zion will say to Babylon, thou hast nothing in me nor I in thee. The glory of God will shine forth in the habitations of the children of the Kingdom. Antagonistic elements will be consumed; the fine gold seven times purified will remain. By the *sword* of the *Spirit* shall they conquer. "One thousand shall flee at the *rebuke* of ONE."

"The wicked shall slay the wicked." What have Saints to do with war? Only to place themselves in a position of defence! The Lord speaking to Zion says, "*I will fight your battles.*" Works of death are no part of Zion's mission. Nations must be destroyed for their wickedness, but God will permit their destruction at the hands of each other.

The people of God cannot descend to participate in the evil of the world. They are a holy nation, zealous of good works. They will eschew the vanities and follies of the Gentiles. It is not wisdom to pattern after them; it is sin to partake of or give encouragement to their vices. Discord, envy, malice, extravagance, pride, covetousness and hatred are the characteristics of modern society. To what place will the spirit of depravity lead them? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"Be ye clean that bear the vessels of the Lord." It is not for Saints to defile themselves with the corrupt influences of unbelievers. Pattern not after their impure phraseology, nor imitate their vanity. The wisdom of heaven is superior to the cunning of the world, as the glory of the sun is superior to the

gloom of the earth. The debasing customs and habits of nations sitting in darkness—reveling in iniquity—guilty of blasphemy—cannot—must not be adopted by the children of God. Their spirit is opposed to the principles of righteousness. Truth, justice and mercy will abound in Zion. Her laws of regeneration are destined to purge the world of its errors—to cleanse the earth of its abominations—to purify national councils and family circles,—elevate humanity—to promote the interest of every man, of every woman, of every child—and to cause that excellent order of things to exist, for "all to know the Lord from the least unto the greatest." "When the knowledge of the Lord will cover the earth as the waters cover the sea."

Zion shall arise and shine and put on her beautiful garments—the righteousness of Saints! Her peace will extend to the remotest parts of the habitable globe—joy and gladness will swell the bosom of all mankind.

Behold, Babylon has passed away and Zion reigns in resplendent glory—in mighty power! Her king the Prince of Peace stands in the midst of His people. No more pain nor sorrow nor tears! Gentle peace broods over all the creation of God—death is banished the world—and life only abounds. Happy years roll around and still there is peace—universal happiness in the habitations of men. Zion is fully redeemed, she has triumphed over her enemies, and the heavens rejoice in her exaltation! E. H.

DEPARTURES.—Elders John T. Caine, Editor of the *Salt Lake Herald*, and S. J. Sudbury, sailed from this port on Wednesday, 28th ult., on board the S. S. *Wisconsin*, Guion Line, bound for New York. Elder Caine arrived at Liverpool, from America, on the 29th of May last, having come from his home in Salt Lake City to Europe to recuperate and visit friends, his health having been poor for some time past through the performance of arduous Editorial duties. He has visited his relatives and friends on the Isle of Man—also paid a visit to London and Paris. His health we are happy to say is much improved. He has enjoyed himself very much in his brief visit.

Elder Sudbury came to England, having landed at Liverpool on the 18th of May last, to visit relatives and friends in different parts of this country. He has done so, and enjoyed himself in their company.

On Thursday, the 29th ult., Elders John H. Smith, William Stimpson and Walter Ball, a relative of the latter, sailed from this port on board the S. S. *City of Chester*, Inman Line, bound for New York.

Elder Smith arrived at Liverpool from Salt Lake City on a mission to the British Isles on July 26, 1874. He was appointed to labor in the Birmingham Conference, under the Presidency of Elder R. V. Morris, where he has labored up to the day of his departure, with much satisfaction to himself, and to the edification of the Saints. He has been released to return home through receiving a telegram at 12.30 a.m., at this Office, from his father, on the day he sailed, calling him home immediately.

Elder Stimpson arrived here on the same date as Elder Caine. He came from Utah to visit relatives and friends in Nottinghamshire. He has enjoyed himself very well in his visits amongst them, having been very kindly received and hospitably entertained.

We wish these brethren a speedy and safe journey to their home in the High Mountains of Israel.

CORRESPONDENCE.

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SWITZERLAND.

33 Postgasse, Bern, July 20, 1875.
Prest. Joseph F. Smith.

Dear Brother, — Thinking that it will be interesting to you, to know how I got along in Germany, I will give you a short sketch of my trip.

As you remember I parted from you on the 19th of last month, the same day took the steamer at Grimsby and arrived at Rotterdam on the evening of the 20th. On the 21st I took the train for northern Germany and arrived at Halbertstadt, Province of Saxony, at noon the following day. I was kindly received by a family named Lange, whom Brother Eyring had visited last winter, and who in connection with a family by the name of Pfeifer, had corresponded with us from time to time; we had also supplied them with our publications. Both families expressed a belief in, and a full determination to obey, the principles of the Gospel. In answer to their wish I administered to them, four in number, the ordinances of baptism and the laying on of hands for the reception of the Holy Ghost, on the evening of the 23rd.

On the 25th I took the train for Rixdorf, near Berlin, where we have a member of the Church, it being the sister of Julius Henry Smith (Smidt), of Salt Lake City, who had visited his folks some three or four years ago and succeeded in baptizing a number of people, including his sister, at Rixdorf and his parents, who reside at Berlin. On Sunday the 27th I held a meeting at the house of Sister Frische and had the room filled with an attentive congregation. In the evening I baptized the husband of sister Frische. Wednesday evening, June 30th, held another meeting, the few that had gathered listened with great interest. On Thursday, July 1st, returned to Halberstadt and remained there until the 5th, strengthening and instructing the Saints, and ordained brother Pfeifer to the office of a Priest, also conversed with numbers of others on the principles of the Gospel and bore my testimony to the Latter-day work.

I feel as if there would be a field of labor both at Halberstadt and Berlin, and we have now arranged for Bro. Walser to take a mission to those two places named and the surrounding country, or wherever the Spirit of God will direct him. He will start for his new field of labor next Monday or Tuesday.

Elder Theurer is now in the south of Germany, he started from Winterthur last Wednesday, the 14th inst., but I have not received any news from him yet.

After leaving Halberstadt I visited the Saints at Mannheim, Friesenheim and Carlsruhe, and returned to Bern on the evening of the 13th.

In Switzerland both east and west, the work of the Lord is progressing favorably, the Elders are working with commendable zeal, and I hope and pray that the same success may attend our brethren that shall labor in Germany.

At present we have no native brethren that we could call into the field, besides those that are at work already, and in sending some of the Elders to the north the work here will necessarily have to suffer a little for the want of efficient laborers, and we must therefore look to Zion for more help.

Your brother in the Gospel,
J. U. Stucki.

ENGLAND.

61, Great Freeman Street,
Nottingham, July 17, 1875.
Prest. Joseph F. Smith.

Dear Brother,—We are all well and hope you are the same. The weather has been very stormy of late, rendering it almost impossible to preach out-door, but we do so every possible chance, and I am happy to say that we have had very good success in obtaining full and attentive audiences at all our out-door meetings, and I believe they will be productive of very great good. Elder A. Goodliffe and myself held meeting in the New Market in this place on last Sun-

day week, and preached to a large and respectable audience, who listened very attentively. I have been told by two strangers this week that they had heard of my preaching there, and promised to attend next Sunday.

On Sunday the 25th inst., by request, we held a Camp Meeting at a place called Longwhatton, in Leicestershire, there are only two Saints residing in the place, "good old people." Two of our brethren had an appointment to preach there on Sunday the 4th. A minister had appointed a meeting in the same place, but when he learned our brethren had previously made their appointment he very kindly gave way, and our Elders preached to a very large and attentive congregation.

Elders Squires and Young are doing extremely well at Eastwood, Langley Mill, Kimberley, Codnor Park, Ilkerson, Sutton, and Summercotes. Elder Bryan has been out in Staffordshire and Derbyshire; he baptized one young man in Derby last week, this makes three men baptized in Derby within two months, and five persons at Mansfield in the last few weeks.

Love to yourself and all at "42."

May the Lord bless you in all your labors.

Your brother in the Gospel,

GEORGE L. FARRELL.

Langley Mill, July 19, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Three weeks to-day Elder Arta D. Young was appointed by President Farrell to labor with me; accordingly we sent out notices, went forth, and in the three weeks have held twenty meetings, twelve of them in the open air, and eight indoors, and would have held more if the weather had permitted us. We held some meetings in the open air in villages where none have been held for years, and met with good success. In some places we went from house to house, and politely invited the occupants thereof to attend an open air meeting, stating the time and place, in so doing we have felt satisfied and blessed; and although many paid no attention to such invitation, they may do so by our pursuing the same course the next time we visit those places. We feel much encouraged with the success which has attended our meetings in the open air, and we do hope that the seed thus sown will fall into some honest hearts, who will bring forth fruit with patience.

Yesterday, Sunday, we held three very interesting meetings in the open air in a little town in Derbyshire called Codnor, at the morning service there were about 150 persons who listened attentively to my discourse on the restoration of the house of Israel, and the promises made to the fathers. A gentleman who was present by the name of Thomas Riley invited brother Young and myself to dine with him, which kind invitation we accepted, and when we were leaving the house received an invitation from his good lady to take tea, which we also accepted, and with whom we had a pleasant conversation on the principles of our faith. The afternoon meeting was well attended, and before it closed there were about 250 persons present, who were addressed by brothers Young, Parks and myself. In the evening I preached on the first principles of the Gospel to about 150 persons who paid the most marked attention. I felt greatly blessed while so doing, for the words which fell from my mouth did so not in words only but in demonstration of the Spirit and power, and in much assurance. At the close we walked three miles to our homes, rejoicing.

A gentleman by the name of Meshach Rowley sent his servant with a long seat, and also lent the brethren some chairs, and offered us the use of his Club room, and a croft which we might use if we wished to hold a Camp Meeting. Another gentleman, a resident of that place offered his Club room in which to hold meetings, providing the weather was unfavorable to hold them in the open air. Both offers were made free of charge.

Elder Young and myself are enjoying excellent health and we take pleasure in our labors, feeling to work while it is day, believing that we shall reap if we faint not.

We received an invitatian from Prest. Farrell to attend a Camp Meeting next Sunday, the 25th inst, to be

held at Longwhatton, a place brother Bryan and myself visited about four weeks since, and preached to about 200 persons; we anticipate a good time at that Camp Meeting.

Brother Young joins with me in kind love to yourself and to all the brethren in the Office.

Yours as ever,
JOHN SQUIRES.

UTAH NEWS.

From the *Deseret News*:—

RETURNED.—President Brigham Young and party returned last evening, June 29th, from their Southern trip.

LARGE.—The hailstones that fell in a late storm, in a portion of Pine cañon, measured three inches in circumference, being about as large as pigeon eggs. In one small settlement the melon vines were mashed into the ground, the corn was cut, stripped, and seriously damaged, and most of the young chickens were killed.

PROVO VALLEY.—To-day, June 30th, we met with Bishop Abram Hatch, of Provo Valley. He states that there was a sharp nip of frost there a short time since, which, however, did no further damage than to kill some of the fruit. There never was a better prospect for grain crops than now, since the valley was first settled. The co-operative store, he says, is doing a prosperous business. A co-operative tannery has been built and is in successful operation, producing leather. The Ute Indians of the Uintah Reservation are developing remarkable industrial habits, being ambitious to do their own work, and become measurably independent. This season they have under way a great deal of grain and potatoes and anticipate raising good crops.

FUNERAL SERVICES.—The funeral services of the two children of brother and sister Wheeler, burned to death at Wanship on Thursday last, were held in the Second Ward meeting house yesterday morning, June 27th, there being a large attendance of friends on the occasion. The speaker was Elder Wilford Woodruff, who took as a foundation for his remarks the first chapter of the Book of Job, upon which he delivered an interesting and profitable discourse, during which he endeavored, by inculcating faith in and resignation to the dispensations of Providence and elucidating the principles of the Gospel of Christ as revealed through the Prophet Joseph Smith, to console the sorrowing parents under their sad bereavement. The remains of the poor children were followed to the cemetery by a large number of the residents of the ward, brother Wheeler having been a long time resident and much respected member thereof.

A MEMORABLE ANNIVERSARY.—Yesterday, the 27th of June, was the anniversary of a most memorable event in the history of the Latter-day Saints, and in future time will be held so by the whole world. Thirty-one years ago yesterday Joseph Smith, the great Prophet of the Latter-day dispensation, and his brother, Hyrum Smith, while in Carthage jail, Hancock County, Ills., awaiting trial on a trumped-up charge, were murdered, in cold blood, by an armed mob of about 150 men, with blackened faces, while Elder John Taylor, who was with them, had four bullets shot into his body, Elder Willard Richards, who was also present, escaping unhurt. The mob which burst into the jail and did the murderous work, had blackened their faces to prevent recognition, and the deed was perpetrated while the victims were under the plighted protection of Governor Thomas Ford of Illinois.

THE NEW BUILDING.—The foundation of the Z. C. M. I. new building is being made of the most substantial character. At each of the four corners is an excavation of 6 feet deep and 4 feet by 6 feet in extent, and filled with

strong concrete and rock, forming a firm, solid mass. Besides these there are five dig-outs, five feet deep below the footing, prepared and filled similarly to the corner excavations. Upon these, as well as the ground between, the foundation will rest. The foundation wall will have a width of 2 feet 6 inches at the bottom, tapering to 2 feet at the top of the basement. All around the inside of the wall, at distances of only 12 feet apart, will be 18-inch square buttresses, in each of which will be two thimbles for ventilation registers, one row about two feet above the footing and the upper one about fifteen inches below the ceiling, to carry away everything in the shape of foul air, the flames running clear to the roof. The foundation will probably be one of the most substantial and enduring of any similar structure in the West, and the basement is, so far as we are aware, larger than that connected with any other building in the Territory.

Silk Raising.—To-day, July 3rd, our reporter visited the cocoonery of Justice A. C. Pyper, at the rear of his residence, in the 12th Ward. It is of a temporary character, being in the upper part of his barn, where he has about thirty thousand as fine, large, healthy silk worms, French Annuals, and a small number of Japanese worms, as it has ever been his fortune to see, most of them busily engaged in spinning. The Japanese are considerably smaller than the other kind. Mr. Pyper has demonstrated, to his entire satisfaction, that there is no difficulty whatever in raising silk in this Territory, providing a little care be exercised in the manipulation of the worms. A large amount of the want of success attending the efforts of some in that direction has been the crowding of too many worms upon the hurdles, not giving them sufficient room, and through placing the leaves for them to feed upon always in one place, causing some of the worms that cannot get at them to starve. Also on account of the dilatory worms not being separated from the healthy ones in good time and destroyed. Disease among them appears to be contagious, and will spread and destroy them *ad libitum* unless checked by the separation and destruction of the infected ones. When diseased worms are allowed to die and lie around, the survivors are sure to become affected. Select and preserve the healthy ones, those which moult the last time, if you want to be successful in silk raising. The silk worms are very fastidious regarding the place they select to spin in, and take most readily to oak and other kinds of brush. However, in Mr. Pyper's cocoonery they are only spinning in the brush provided for that purpose, and in racks which have been erected, but have climbed up into the roof and sought out every available nook and corner. It has been observed that they like to spin and have a catch or rest at right-angles, and Mr. Pyper is satisfied that there can yet be a great improvement made in the character of the spinning apparatus, and he is making observations with a view to an improvement in that direction. The 30,000 worms mentioned have been attended to almost solely by Mr. Pyper's son George, who is not quite fifteen years old, and the result of fifty days of his work will be that the quantity of worms named will produce sixty pounds of cocoons, worth $120, or, when reeled $300 worth of silk. Besides the full-grown worms, most of which are spinning, there are 15,000 half-grown, which will be spinning in between ten and fifteen days from now. The 30,000 were raised from only one pair, which were first owned by Prof. Barfoot, from whom Mr. Pyper obtained 500, which had been raised from the pair, four years ago, with the present comparatively large result. As to the profitableness of silk-raising here there can be no question. Mulberry trees can be raised in orchards without interfering with the fruit trees, and women and children can attend to the worms without difficulty, the work being light and, to people generally, of an interesting character.

From the *Ogden Junction*:—

The Indian Problem.—The Indian problem still puzzles American statesmen, and gives no end of trouble to the President, who is generally accredited

with honest intentions toward the red men. Why not treat them as equals in a contract, and faithfully fulfill the terms of every agreement with them, recognising no distinction of race or color? There would be no very great intricacies in the Indian problem, if the whites would act with common fairness to the reds. But the unfortunate primal owners of the soil are driven before the palefaces to distant solitudes, cheated out of the price supposed to be equivalent for their lands, left to the chicanery of thieving—and pious agents, and starved into anger and retaliation. Then we hear of the treachery and cruelty of the savages, and the cry of extermination is raised by Christian white men who profess faith in the "fatherhood of God and the brotherhood of man." Honesty is the true solution of the Indian problem, and without it, the problem will never be solved.

FAMILIES LIVING IN SINGLE ROOMS.—How far it would be possible to reduce the high rate of mortality among families now forced, by low wages and high rents, to live in single rooms, is fair ground for speculation; and it is a matter which has a most intimate and important bearing upon the mortality in many of our largest cities, and indirectly upon the health of the whole community. Experience abundantly proves, says the *Sanitary Record*, that what have recently been expressively classified as "filth diseases" and almost invariably generated, and are always most fatal, among those housed in one-room tenements. Dr. Russel, of Glasgow, in his invaluable reports upon the health of that city, has conclusively shown that the death-rate in its various statistical subdivisions is invariably governed by the proportion of families living in single rooms. It is to be much regretted that accurate information as to the housing of the poor in the different districts of London is not available; and it may be hoped that the figures quoted by Lord Shaftesbury in his recent eminently practical speech in the House of Lords upon the Artizans' and Laborers' Dwellings Bills, will induce the metropolitan health officers to institute local inquiry upon the subject. He stated, on the authority of the report of the Charity Organization Society, that in St. Giles' about 3,000, and in Holborn so many as 8,000 families live in single rooms. If these figures are to be relied upon, we have a population of over 50,000 persons in two districts of London alone, living under conditions in which average health and ordinary decency are well nigh impossible. Philanthropists and legislators may well be aghast at the magnitude of the evil to be redressed. In towns it would probably be impossible to provide more than one room at a rent that would be within the means of the poorest class of laborers; but two things should be borne in mind—first, that the most glaring sanitary evils arise from the structural unfitness of the old houses in our most densely populated neighborhoods for being let out in single-room tenements; and, secondly, that in recently erected blocks of Peabody's buildings good single rooms have been provided at weekly rents not exceeding 2s. 9d. and 3s. each.

FOOTPRINTS IN SOLID ROCK.—Considerable interest has from time to time been excited by announcements of the discovery of supposed human footmarks in the solid rock; the latest being an account in *The Nashville Union*, of their occurrence at the narrows of Harpeth. It may not be amiss to state here that there can be no question of the artificial origin of all these marks, the similitude of the human foot being a favorite form of picture-writing among the aborigines. Several well-executed specimens are in the National Museum at Washington; and others are to be found elsewhere. They are usually executed in limestone, slate, or sandstone, and are of very rude workmanship, notwithstanding all encomiums upon their marvelous perfection. On close examination they will be found cut through the lamination of the rock, instead of indenting it, as would be the case if produced by a naked foot traversing a surface in a plastic condition.